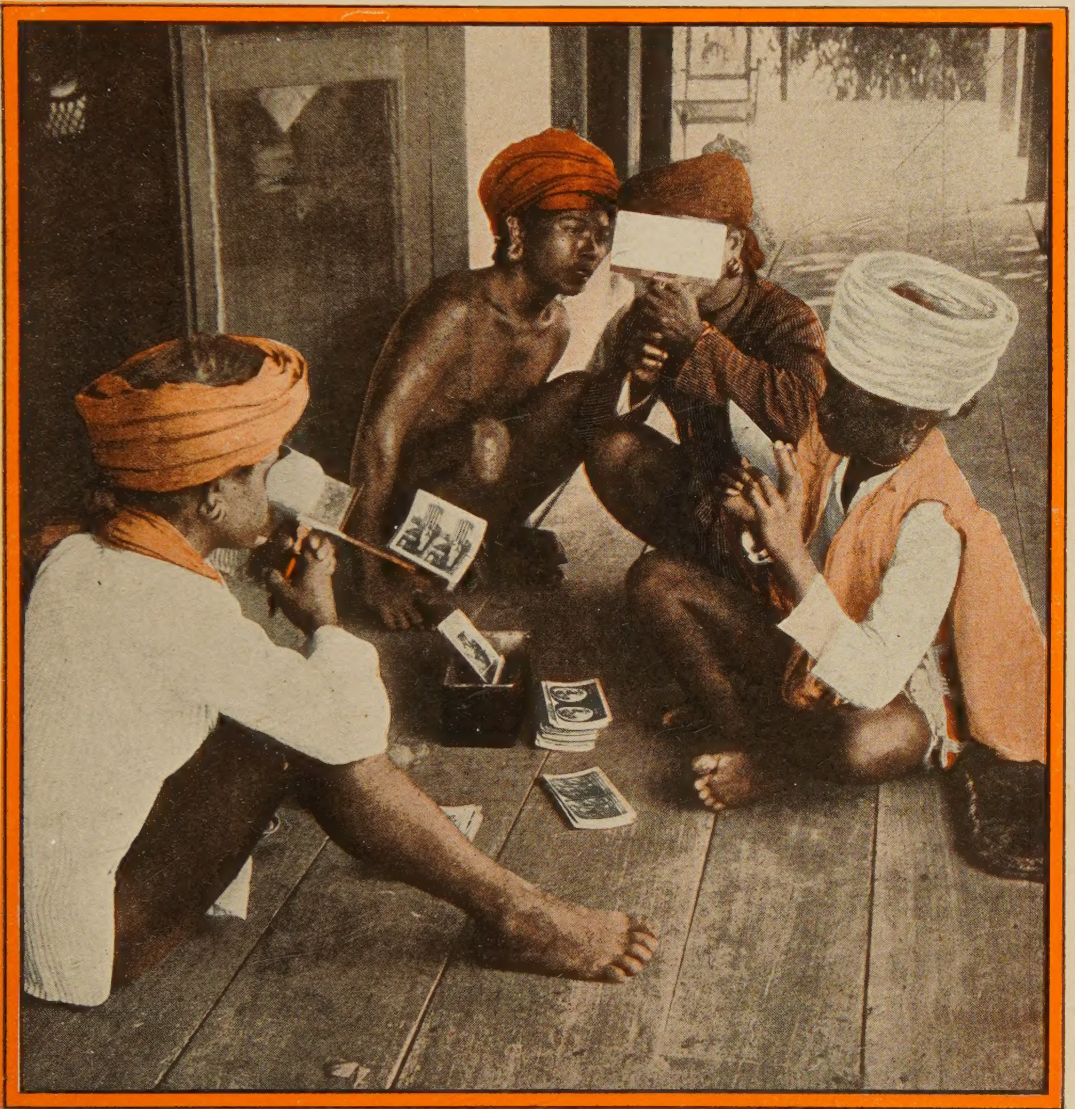


Men and Missions

◻ LAYMEN'S MISSIONARY MOVEMENT ◻



UNDER WOOD AND UNDERWOOD

THIS MONTH—MISSIONS AFTER THREE YEARS OF WAR

February 1918

Vol. IX No. 6

Laymen's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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The Picture on the Cover

Learning What the World is Like

ON the verandah of a missionary's house in India these natives of the hill country are learning of the big world which lies outside their own little village. In hundreds of such villages the mission school is the most powerful and effective educational factor in existence today. The war has not hindered missionary work to any appreciable degree, but has greatly increased the need for more missionaries and has created opportunities for more active propaganda the globe around. It has made the missionary's task more difficult. What is the native to think who learns the Christian doctrine of peace and good will at the same time his awakened intelligence hears of the frightful daily slaughter on the battlefields? Not an easy task to reconcile the two. And so it is today more than ever vital that the home church and people should give every possible support to these who are working in foreign fields. It is a good sign for the future when bright, intelligent natives like those here pictured chose the mission verandah as a meeting place. Pictures always attract, and they have long been one of the missionary's chief sources of interest in reaching the natives. From the hills where these young men live thousands have gone to France to help the Allies.



What Remains of One Mission After Three Years of War—at Van, Turkey

HERE in Van at the time the war began was a flourishing mission station under the direction of the American Board. There was a church, hospital, schools and other buildings with a large staff of workers. Today the entire plant is destroyed with the exception of the church whose steeple can be seen in the background of the picture. It is now used in the mornings by the Russian Orthodox Church and in the afternoons by the Protestant congregation. There is much to be thankful for in the fact that even the church was spared by the Turks in their ruthless devastation.

For twenty-eight days the city of Van was under siege by the Turks against the Armenians who were trying to defend it, and all that time the mission station went about its work, caring for the wounded and the 6,000 refugees who sought shelter there. Then came the entrance of the Russians into the city and the flight of the Turks. This meant that the Armenian refugees left the mission, while about a thousand poor Turks came in, desperately in need of care. From these outcasts six of the missionaries contracted typhoid fever. That was the beginning of the crisis for the station. It was at last imperative that the work be given up and the missionaries leave. The story of the escape to the Russian Caucasus—one of the men desperately ill and carried on a stretcher, even the little children trudging more than a hundred miles on foot, reads like some horrible nightmare.

But out of it all is coming a new and bigger chance for Christianity to wake the souls of the people who have been her persecutors. Dr. Clarence S. Ussher who for twenty-eight years has served in Turkey and who was in charge of the hospital at Van during the siege has this to say:

"I believe that just as soon as the Ottoman government is removed—and please God it will be—the Turkish people in great numbers will seek for a knowledge of Christianity and of Christ. Are we going to be able to give it to them?"



LOOKING DOWN ON MUKDEN

IN THIS PICTURESQUE OLD CHINESE CITY, WHICH STANDS AS A PRODUCT OF THE MOST ANCIENT OF CIVILIZATIONS, THERE IS ESTABLISHED TODAY A MOST MODERN INSTITUTION—THE CHRISTIAN MEDICAL COLLEGE. THROUGH THIS AND OTHER INSTITUTIONS OF EDUCATION AND EVANGELISM CHRISTIANITY AND RIGHT STANDARDS OF LIVING ARE BEING TAUGHT. THE WESTERNER DOES NOT WANT TO DESTROY THE LOVELINESS THAT CHARMS THE EYE IN SUCH CITIES. WHAT HE DOES AIM TO DO IS TO DESTROY THE UGLINESS OF BAD LIVING CONDITIONS AND UNWHOLESOME BELIEFS WHICH LIE SO CLOSE UNDER THE SURFACE BEAUTY.

Men and Missions

• LAYMEN'S MISSIONARY MOVEMENT •

February 1918

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Missing Addresses—Is One Yours?

OUR readers have doubtless heard of the Irishman who closed his letter to a friend with the injunction that if he did not receive it he would please let him know. We cannot even suggest this to the friends who have sent remittances for their subscriptions to MEN AND MISSIONS but have failed to attach their names. We know now that they are not getting their magazines but we are naturally unable to supply them. A surprisingly large number of incomplete subscriptions come to hand. We would appreciate the discovery for us of these unknowns.

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The Total Rolls Up

MORE than double the number of new subscriptions to MEN AND MISSIONS were received during December than in the month preceding, which is an excellent precedent to keep up! We look at the constantly increasing total on our list with great satisfaction. Here are a few of the nice comments which some readers have been good enough to send us recently:

Enclosed please find the fifty cents to renew my subscription to MEN AND MISSIONS. The price is ridiculous for the value you give in material and information.

I appreciate most keenly your splendid magazine, MEN AND MISSIONS, and I don't want to miss an issue.

Herewith my renewal. I feel there is no better place I can invest fifty cents per year. Your paper is without question getting better all the time, and I cannot be without it. Do not see how any Christian man can keep a good world vision and a proper home perspective without something which I find supplied in MEN AND MISSIONS. Its articles are always right to the point, and the reader feels they come from the pen of the expert.

Congratulations not only on this issue, but every issue of MEN AND MISSIONS. It not only is readable, but it looks the part!

That Home Missions number of MEN AND MISSIONS is a hummer! I have not had a chance to read it until now. I thank you heartily for making it. I will not ask for more than six such Home Mission numbers a year.

Taking Stock of Foreign Missions

THE three days' conference on foreign missions, held January 15-17 at Garden City, was very much a worthwhile event. We venture to say it set a new standard for such meetings, that in future should be maintained by all conferences. First of all it was conducted on strictly business lines as far as the constructive planning went and no time was wasted in missionaries and boards throwing bouquets at one another.

To be sure there was much to be praised in the interesting reports given of work accomplished during the past year or more, for progress has been steady on the mission field in spite of the new difficulties created by the war. Practically every field had its representatives present so that the conference was rightly a world survey. In all, fifty-five boards and organizations sent men,—men who are bound to go back to their own special corners with a broadened vision and inspiration from contact with the rest of the great world.

After each particular problem had been outlined by men or women whose names carry weight, the next step was the consideration of "What can we do to better conditions?" Here again the missionaries most competent to speak gave their personal ideas, and received the comment and help of the general conference in return. It was a most inspiring example of mutual give and take—of a large body working in unity toward one great goal, the evangelization of the world.

Mr. H. F. Laflamme, secretary of the Laymen's Missionary Movement, has expressed the spirit of the gathering perfectly in this way:

The devotional periods, led by Mr. Robert P. Wilder, Mr. Murray Williams, Dr. Henry E. Cobb, and Mr. Mornay Williams constituted the real heart of the conference and registered its irresistible and invincible spiritual power. In them there appeared on the surface the tides on whose mighty bosom floated all the vast enterprises that occupied the time and attention of the conference.

Missionary Statistics Disappointing

WE have been looking forward with great interest to the publication of the annual missionary statistics of the Foreign Missions Conference. Now that we have them we confess to a feeling of disappointment. First, because they show a diminution in receipts; second, because they are introduced by these words: "The basis upon which these statistics were gathered differs in several points from that of the preceding reports. It will not be possible, therefore, to compare this report with those of former years."

We cannot believe there has been a real drop in the total of giving and it is unfortunate to have the report imply that there has been. We have not had time to examine the new "basis." It may be far better than others but it certainly is desirable that some permanent basis be arrived at before many years.

It is too much to expect that we shall soon find absolute accuracy and satisfaction in missionary statistics. In the meanwhile, and with the figures that are available we should avoid actual gaps or geologic faults in the tables that are published.

That was no idle remark, that it is "quite as important that statistics should be consistent as that they should be right." In other words, if figures do not balance, if they cannot be compared year by year, if they lack elements that you naturally expect and look for, their value is greatly impaired and their usefulness limited, if not destroyed.

We hope to publish next month a few of the figures from this report with those of the Home Missions Council.

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Annual Meeting of the Home Missions Council

THIS year's meeting of the Home Missions Council, January 15-17 in New York City, was unusually significant because of two reasons: world conditions which have put a very serious problem up to those interested in home missions, and the way in which the conference attacked that problem. There was no attempt to minimize the seriousness of the situation, but a frank facing of it.

Many people who were formerly ardent supporters of home missions have more or less turned their interest away today because of the new demands for missionary labor abroad created by the war. Relief and comfort for the troops and destitute peoples in war-swept countries call forth increasing support, while home needs are undoubtedly suffering in consequence. This the council wished to show was a policy as wrong as it was short sighted. War relief is vitally important, of course, but home missions are equally vital. When the war is over conditions at home must be better, for it is inconceivable to think of a world returning after its great trial to the same moral plane from which it emerged. If home missions are not kept up and made better now, during these next years, that is what is going to happen or worse, for the world under stress of war strain becomes lax.

In all the meetings of the Council this was the problem presented and emphasized, by statistics, surveys, appeals. Among the speakers were Rev. Charles Stelzle; Frederic C. Howe, Commissioner at Ellis Island; Dr. Warren H. Wilson; Mr. Harry Wade Hicks; Dr. Charles L. White and many others equally capable of presenting all phases of the problem. Out of the interchange of ideas and plans from various denominations great inspiration and help were derived.

Some of the principal topics discussed were: The Negro Migration to the Industrial Centers of the North and East; Immigrant and Industrial Populations; War and Labor; The Organization of the Farmers; Radical Social Movements in America as Influenced by the War; Radical Proposal for Advance; The Country Church; Field Surveys; The Church Building; Home Mission Propaganda and Promotion; A Basis of Cooperation between the Wartime Commission of the Federal Council of the Churches of Christ in America, and the National Home Mission Societies; Comity in Indian Work; Latest Developments in the Mormon Field; A Plan for the Conduct and Administration of Protestant Mission Work at Ports of Entry after the War; A Program of Neighborly Cooperation in Our Immigrant and Industrial Communities; Friendly Relations with Foreign Students.

A Laymen's Movement in Cairo

A NOTE from our faithful correspondent in Egypt, Mr. Stephen Trowbridge, tells of the organization of a Laymen's Missionary Movement there. He promises to send details for publication in an early issue.

Trowbridge is a busy man. In addition to his duties as secretary of the World's Sunday School Association he is vice chairman of the Cairo Committee of the American Red Cross. Between times he writes for MEN AND MISSIONS.

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Baptist Laymen to the Front

LAYMEN of the Northern Baptist Convention have voluntarily undertaken a special campaign to raise an extra million dollars by March 31. This money will be needed to enable the several societies and boards to accomplish their work of the year without abatement, to supply funds for the Baptist War Work Commission and to enable the denomination to undertake certain pressing matters of great importance.

The inspiration for this movement came from a small group of men meeting in Cleveland, December 14, as guests of Mr. Ambrose Swasey. A Continuation Committee was appointed consisting of Mr. F. W. Ayer, chairman; Mr. Swasey, treasurer; Professor E. D. Burton, secretary; President E. B. Bryan; Mr. George W. Coleman and Colonel E. H. Haskell. This committee called a conference in Chicago, January 11, at which one hundred and twenty-three leaders were present, sixty-nine of them being laymen.

At this conference unanimous decision was reached to approve the proposition to raise one million dollars by March 31 and to organize an intensive campaign to "put it over." Plans are already well developed, offices being opened in New York City. State Committees have been appointed and a national campaign director named. Fred P. Haggard of the Laymen's Missionary Movement has been drafted for this purpose. He will seek partial relief from his present duties to render this temporary service. Mr. Ayer, of N. W. Ayer and Sons of Philadelphia, is an enthusiastic leader.

Laymen Seek Causes of the Church's Inefficiency

THE *Men's Magazine*, published by the Church of England Men's Society is a welcome addition to our exchange table. Its leading article corroborates what is said elsewhere in this number regarding the future of laymen's movements.

It seems that in September 1916 the society referred to met in annual conference and passed the following significant resolution:

That this conference calls upon all members of the society to think out in conference, in their own branches, or with others of their fellow churchmen, the reasons which have hindered the effectiveness of the Church as a witness for Christ in the national life, and the ways in which that witness can be more faithfully given in the future, and to report the conclusions which may be reached in such conferences to the secretaries at headquarters not later than May 1, 1917.

Four hundred and ninety-eight reports were received from local branches in response to this resolution, in addition to 800 letters from local secretaries. Viscount Wolmer, M.P., was asked to "sift and summarize" these replies. We can give only a condensation of his review of the causes for the ineffectiveness of the Church. It should be kept in mind that he writes for Englishmen of the established church and that some at least of his statements will not apply to us in America. They are significant, however, as showing the drift of things, especially the tendency toward democracy and modern methods in the Church everywhere. The following are actual quotations:

The personal life of laymen hinders. They keep their religion for Sundays. They lack courage to bear witness for Christ. Materialism, love of pleasure and sport, absorb attention. Lack of Sunday observance. Disuse of family prayer. Failure among churchmen to follow the example of Christ in their every-day life. Class distinctions and snobbery in the churches. Failure to recognize and fulfil duty in regard to public affairs, social evils, wages, brotherhood in general, etc.

The corporate witness of the church. Not sufficiently militant. Should be prepared to turn the world upside down. Has neglected to evangelize the world.

Has not dared to rebuke popular evils, etc.

Failure to effect reforms in the Church. Pew rents should be abolished. The clergy should be chosen by the parishioners. The sale of livings! Appointment of parsons unfit for their work. Services are too long and are not bright, varied and modern enough. Laity should have more power in church finance. Gross inequalities in the remuneration of the clergy. Inadequate pensions for the clergy. The Church has not the power of self-government, etc.

There then follows a miscellaneous lot of criticisms such as: clergy drawn from one class. Clergy not in sympathy with the people. Lack of unity and charity between different denominations. Not enough open-air and informal preaching.

The reviewer closes by calling attention to the fact that the local branches were asked to dwell upon the failings of the Church and not upon its merits, which are held to be strong and perennial. The reports from these branches are all frank and courageous. They constitute "an urgent message, severe yet not without encouragement. Let us summarize (the message) in a sentence—that the trees obscure not the wood." Attention is then called to the fact that "churchmen, roused by the great National Mission of Repentance and Hope, are showing an eager desire to remove the cause of offence."

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Laymen and Church Papers

HOW many laymen read their denominational papers? Few do. That's one reason why these periodicals have a hard time to exist, why they are not more attractive. It is also one of the principal reasons why laymen are not more interested in the work of their denominations. They don't know what is going on, they are not affected by the currents of life within their own communions, to say nothing of other currents.

Church papers are, so to speak, the "trade journals" of Christianity. Much of the conservatism and backwardness in some local congregations is due to the same cause that makes it difficult for a tradesman or a professional man to at-

tain to his highest efficiency—he doesn't take one of the journals of his line.

Among the many things that busy laymen are "urged to do for the sake of the cause," few are more important than the regular reading of a weekly religious paper.

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Still on the Map

MEN AND MISSIONS has from time to time been guilty of publishing a few of the nice things people have said about it. The editor received a letter recently, however, that we can't quite make up our minds about. It's subtle. One minute we think how complimentary it is and the next we shake our heads and wonder! And the writer is a woman and a reverend pastor of a Friends' Church, which adds considerably to the perplexity. Anyway here is the letter:

May I ask if you still publish MEN AND MISSIONS? Kindly send me sample copy as I wish to enter my subscription for one year.

All we wish to do is assure the writer and all others that we are still very much on the map, and hope hereafter our magazine will not be such a rare visitor in that part of the country.

Another correspondent, he a reverend also, has written to ask if there is such a thing as an Every Member Canvasser! We were glad to enlighten him, and hope he will become a "constant reader" of MEN AND MISSIONS which tells all about "such things."

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Periodical Combinations

ALL publication work has been hard hit by the war. Periodicals, particularly religious journals, have fared worst. One good is resulting from this situation. Possible consolidations are being discussed and a few have actually taken place. Some months ago the *Watchman-Examiner* (Baptist) of New York absorbed the *Commonwealth* of Philadelphia. The latest important combination has been that of the Congregational *Advance* of Chicago with *The Congregationalist* of Boston. *World Outlook*, the modern missionary monthly of the Methodist Episcopal Foreign Board, has broadened its scope, and hereafter will represent the home as well as the foreign board.

There is another kind of "combination" that will be found profitable. For details see the last page of this number. We are glad to be able to present such a galaxy of complementary (No complimentary copies!) periodicals. Each is standard in its own field. Many are taking advantage of our offer.

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Appeal from the Federal Council

FROM the Federal Council of Churches of America comes a strong appeal for a united, broader Christianity to rise to meet the added problems of the war situation. The appeal is issued through the executive committee which held its annual meeting recently in Cincinnati.

This is a time of heart-searching and revaluation of present forces and organizations, a re-alignment of churches in the interest of economy, efficiency, unity, the glory of God and the greater good of mankind.

The Christian churches of America, with the nation, face world problems today. To meet these problems there must be thrift, cooperation, nation-wide and world-wide vision, and greater unity of life and action.

Groups of denominations, constituting one family by reason of history, policy and doctrine, might well seriously and promptly consider the present-day providential call to unite, and thus meet the shortage of ministers, overcome administrative duplication, overlapping of territory, and overlooking of the needs of great sections of our land and of nations abroad.

Among other matters reported on by different sub-committees were the temperance situation, urging the immediate widening of the propaganda work in countries abroad, and the need for a "sane" evangelism among the churches. The war work of the churches has reached enormous proportions, of course, but the council believes also in the need of keeping up the home work of churches in order that they may be ready to cope with the wide new field which the end of the war will open up to them.

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Temperance Has Them on the Run

WHEN the fight for prohibition began to show that victory was not far off, the frightened liquor interests ventured out in desperation from behind their carefully constructed defences in a last effort to save their own skins. But though the Temperance Tank may be slow, it's rolling right along and MEN AND MISSIONS believes and hopes 1918 will see the successful inauguration of national prohibition. All luck to the Temperance Tank.

The accompanying cartoon is used by courtesy of The Assembly Herald. It was drawn by a Presbyterian Sunday school boy seventeen years old, in a cartoon contest, and expresses most graphically the present state of affairs. There seems absolutely no way out of the dilemma in which the liquor interests find themselves today.

Bishop Rowe and Bishop Lloyd Go A-Journeying

THE mission stations in outlying parts of the world are today even more cut off than usual from the rest of creation, owing to the greatly increased difficulties of travel. But a dauntless spirit seems to find a way over any hardship. Africa and Alaska have their promised visits from Christian bishops much as usual, though the men's experiences in getting to these corners of the earth promise to be far from usual.

Bishop Lloyd sailed for Liberia before Christmas, accompanied by the Reverend T. A. Schofield of the diocese of Colorado. They hope to return some time in May.

Bishop Rowe has just been on a trip to Ketchikan, Wrangell, Juneau and other cities. On his way back the ship went on a reef at full speed early in the morning when it was still dark. In a letter recently sent from Seattle the Bishop gives this more than calm account of what must have been a thrilling experience:

The shock was fearful and hurled me out of the upper berth. Fortunately, the ship being on the rocks, there was little sea. No wind, just rain. We were landed on an island two miles away. There was no panic—some 360 people on board. We were rescued some seven hours afterwards and taken to Wrangell. We suffered no hardship. I lost one suit-case, and my set of robes has been ruined by the water. That is all. The Mariposa will be a total loss.

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What Makes a Good Military Chaplain?

CONGRESS is now considering the passage of a bill to increase the number of chaplains for the army and navy to a numerical basis of one to every twelve hundred men. Do your part in helping the spiritual and moral welfare of the men who are defending the country by writing a personal letter to your Congressman and urging him to vote "Yes."

At the same time we are trying to increase the number of chaplains, steps are being taken to raise the standards to which those men must conform before appointment. When a Protestant candidate applies for appointment he is first put into the hands of the General Committee on Army and Navy Chaplains, a department of the Washington office of

the Federal Council of Churches. No candidate is ever accepted without their recommendation, and this is not so easy of attainment. The committee asks first and foremost of those who know the man and his work, "Is he heartily loyal to Christ?"

Then comes the question of absolute loyalty to the United States and the cause of the Allies. Men who have already proved their ability to hold and lead men are wanted. A military chaplaincy is not the place into which a young minister can step in order to gain the necessary experience to form his own character. It is a place for men who have been tried and proved their worth. Such men are greatly needed, and should come forward to serve their country now in the time when their help is most essential to preserve the present and future welfare of her men.

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A Prisoner of War

THE following is typical of hundreds of letters received by secretaries of the Young Men's Christian Association working with prisoners of war in Europe:

Very Honorable Sir:

That circumstance encourages me to write you this letter, that as you were so kind to look for us, prisoners of war officers here in Tomsk, you said that your society is a filantrope association.

I beg you, sir, do not decline my request, because I am young and should like to live and if I did not perish in fighting for my country on the place of combat, I should like to see again my widowed mother.

I am a pulmonic patient, according to the account of the physicians my pleura has grown together with my right lung. Here this cannot be healed in any manner. This climate is poison to me and only a climatical change could help me. I heard that such sick persons as I am can be removed to the Krimea or some other place of wholesome climate. I have here nobody who could help me. By the kindness of a comrade, Count ———, I know your address and I am turning to you on his advice.

I beg you, sir, to listen to my request, to use your influence that I may be transferred to a place of good climate.

Perhaps the circumstance that I am a Hungarian citizen of Serbian origin could be of some help for my matter before the Russians. Repeating my request I am yours very respectfully,

DANIEL SINKOVITS,

Cadet of the 21st Infantry Regiment. Prisoner of war in Tomsk, Siberia.

After Three Years of War

Well-known Workers Review Conditions
on Foreign Mission Fields.

War Mingles the Races

INTO the very arena of the World War, or at least into the ante-room among the helpers, have been brought hundreds of thousands of "natives" from all parts of the world.

We recall Dr. Watson's reference, in the October number of MEN AND MISSIONS, to the 2,000 Al-

gerian Soudanese soldiers who sailed on his vessel from Marseilles to Egypt on their way home for furlough. Only recently casual mention was made in the newspapers of thousands of Chinese who had arrived by transcontinental trains at Weehawken for transshipment to France. In the January number appeared an interesting account of Indian coolies at work behind the lines in Bagdad.

From Ceylon, from the hills of northern India, from the forests and deserts of Africa, from the islands of the South Seas, from Jamaica, Guiana, Singapore, Aden, Zanzibar, Madagascar and every colony controlled by the Allies, they have come. And to what have they come?

A well-known British editor recently wrote of his experiences "Somewhere in Hell"—otherwise known as the front. He says: "Yes, I have seen it. I have looked through its gates, and have beheld the hosts of God fighting the imps of the



TYPES OF EAST INDIANS SERVING THE ALLIES

devil. And—forgive the apparent blasphemy of the words—God is winning all along the line."

These are strong words. What the writer describes so vividly we would not have chosen as a thing for multitudes of heathen to look upon during their first visit to Christendom. What

will be the effect upon these men after three, four, great God! possibly five years of war? He only knows. On the pages of this number we are reading about "Missions after Three Years of War." What kind of a story will it be possible to relate when all is over and these warriors shall have returned to their homes?

The missionaries have their work cut out for them. The task of the Church for the after-war period will require the broadest vision, the greatest courage, unbounded enthusiasm, unlimited faith, and the outlay of resources that will make the total of our penny collections for missions in the past look like the returns from a strawberry festival in a country church.

We rejoice to add that missionary leaders are not waiting till the war is over. The several governments also are cooperating in the effort to provide moral safeguards and religious privileges and

instructions for those over-seas helpers. Many missionaries have sought the privilege of living and working with the men who have been brought from the adopted lands of these Christian workers. Every man may hear the gospel preached in his own tongue. A chaplain to the South African Labor Battalion in France thus writes:

At this camp they have an ideal arrangement.

They are under their own magistrate, who is their captain; their own headmen and catechists are their non commissioned officers. They have not had a single crime, or indeed a single charge, during the whole of their stay in France—over six months. After I had spoken to them and congratulated them on such a record, one of them answered as spokesman that when they were recruited the government had made promises that they would be cared for spiritually and bodily, and that all these promises had been kept; that they were grateful and content.

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Difficulties of World Travel Nowadays

By W. E. Witter, Assam

TELL of these in "five or six hundred words!" Man alive!

You're at the ends of the earth.

You want to get home! An easy matter? Try it! Write to your agents in Calcutta. Give approximate date you desire to sail.

Reply, "No women or children allowed via Mediterranean."

"All right, book us for March tenth to Vancouver or San Francisco from Calcutta."

"All sailings uncertain, advise via Bombay or Colombo." This means big expense added to self or government or mission board. You write again.

Reply, "Calcutta lists full up, not a ghost of a chance, advise your taking rail to Colombo, can book one passenger from there about tenth to fifteenth of March. Better reach Colombo the seventh."

In desperation over this sort of correspondence extending over weeks, and other friends reporting similar experiences, you go yourself to Calcutta. You visit Cooks.

"Sorry but we have nothing now except via Colombo."

"You go to Grindlays, your agents."

"You know two ships were just sunk not eight miles from Colombo. Doubt the American consul giving you passports to sail any way, just at present."

You visit the consul. He does not object, "Bring three photographs of self, with permission to sail from chief of police."

Back and forth to photographers, police station, consulate and your ship

agents, while one and another whom you meet, some entire strangers, volunteer, "I don't envy you. You wouldn't catch me snooping out of any port just now."

Passage at last from Calcutta as far as Rangoon. Cooks not allowed to inform you of day or time of the sailing till about a couple of hours beforehand.

"Be ready to come to the ship at any time the ninth, tenth, or eleventh."

A few hours before sailing friends arrive from America. (11 30)

"Hope you will get to Rangoon all right, but there is report of a raider in the bay. Our vessel turned and sped like mad back towards Rangoon soon after leaving there. Rather think you'll get on all right, not so sure about your goods."

We sail. Double cargo of mail. Soon anchor. Why? No one explains or seems to know why. Of course the captain *does* know. Hours of standstill, lights all shaded so as to give no token of whereabouts. Again under steam. A pilot aboard all the way. Seeing vessels far on the horizon, ask him, "Sir, is not *that* the usual route of *this* vessel?"

The reply emphatic, "Yes, sir."

His tone indicates further questioning superfluous. Rangoon reached. Again chief of police, consul, and again and again to the agents. Sixteen days of waiting. At last you are sailing for Penang. Heat intense, wind following and but little of that, no punkas nor fans. You pant. The captain, a most gracious, gallant Isle of Man gentleman who has sailed seas for forty-three years, sympathetically



HOW SOME MISSIONARIES TRAVEL—THE RUSSIAN CAUCASUS

grants you the consolation that in all that period of seafaring life he has himself never suffered the like, deeply regrets war conditions have made it impossible to get the fans installed before launching this new vessel. At beautiful Penang a week of waiting. Again aboard. All seems to promise well. Alas! the least said the better.

"But why is that lady wearing a fur-trimmed dress in this awful heat?"

"Oh, she is the bride of this captain passenger, who has recently lost two vessels, and in escaping she grabbed something comfortable (?) for a hot passage."

"Who are these Danes?"

"A few of his crew who were saved."

We land them at Singapore. One volunteer in broken English, "We stop why, go where, don't know, government does," and he seems fairly satisfied.

Our seatmate at the "food disillusionment," a cultured gentleman of many years in China, tells how all the way from England to Bombay the passengers had been requisitioned in relays of six to watch two hours in succession, day and night, for destroyers.

At Hongkong another week's delay, and the fuss with passports repeated. Then aboard a palace! Twice passengers jolted and dishes sent flying! Ship suddenly turned course, some say, because of sighting something unusual; others affirm only something wrong with management of the engines. We sail far out of the ordinary course, and at one port 2,200 stalwart, happy Chinamen are taken aboard to help "somewhere" in the great war, an unknown whither for these loyal orientals.

At Yokohama after an afternoon and a night ashore, we are told by the few who, from Russia and other places, have been fortunate enough to get passage, through the great kindness of certain high officials, that scores were stampeding the shipping office, imploring passage, but being denied because there was not one state room nor bunk left. We are also informed that the good ship had been receiving munitions for the war.

Vancouver safely reached we thank God for a safe passage, and can affirm that ours was one of the least adventurous passages of this world-war period, and glad we were to have it so!

How Foreign Exchange Has Been Affected

By Howell S. Bennett

THE missions with which I am most familiar are in China, India, Japan and Arabia.

There is no exchange question in regard to lands occupied by the Germans and their allies, especially the Turks. Money is gotten to these places with the utmost difficulty and in many cases cannot be forwarded at all. Any lawful way to get it there is the rule and that is bound to be expensive.

In newly occupied territory, where communications have been long interrupted and it is desirable to get funds in quickly, the cost is high. A recent remittance to Bagdad, which has come to my attention, cost about eleven per cent. The large part of the expense was in getting the money from Busra to Bagdad. Better communications will greatly reduce this.

General exchange is complicated with the silver question in China, India and Arabia. Japan being on a gold basis the cost of remitting can never get above the actual cost of sending the gold there. At present the price of a yen, Japanese unit of value, is fifty-one and three-eighths cents. Before the war it was about fifty cents of our money.

In India there is an arbitrary standard set by the government, a pound sterling being worth fifteen rupees. A pound sterling is now selling about ten cents less than before the war so there is a slight advantage in this arrangement. As rupees are silver the rise in that metal has been very expensive for the government. I speak of the trouble Great Britain is having with the rupee as it affects the whole situation. If silver reaches the point where it is possible to melt rupees and sell them at a profit as bullion the British Government will lose money. Consequently Great Britain and the United States are working together to stabilize the price of silver by the purchase of large amounts direct from the mine owners.

Chinese exchange, as previously mentioned, is, at the present time, a large item of expense. China is entirely on a

silver basis but, while it is necessary to pay more for Chinese silver coins, unfortunately, the coins have little, if any, more purchasing power than when they did not cost so much. Previous to the war the Mexican dollar, a recognized unit of value in nearly all commercial transactions with China, sometimes sold as low as forty cents; that, however, is an exceptional price and the average for some years has been about forty-seven cents. A few months ago when silver was steadily rising Mexican dollars were selling for eighty-seven cents in China and rupees were being melted into bullion in India. This was a serious situation and prompt action was taken by the British Government which brought the price of Mexican dollars down to sixty-three cents. The sixty-three cent price did not hold long, but it now looks as though the price would be stabilized at about seventy-five cents. Whereas the appropriations for the missions are usually made in gold and the missionaries paid on that basis, it is now necessary to make other arrangements in China and a number of the mission boards are guaranteeing their missionaries two Mexican dollars for every dollar gold of the appropriations. As this works out it takes fifteen hundred dollars gold to do the work of one thousand dollars before the war. This is a conservative figure.

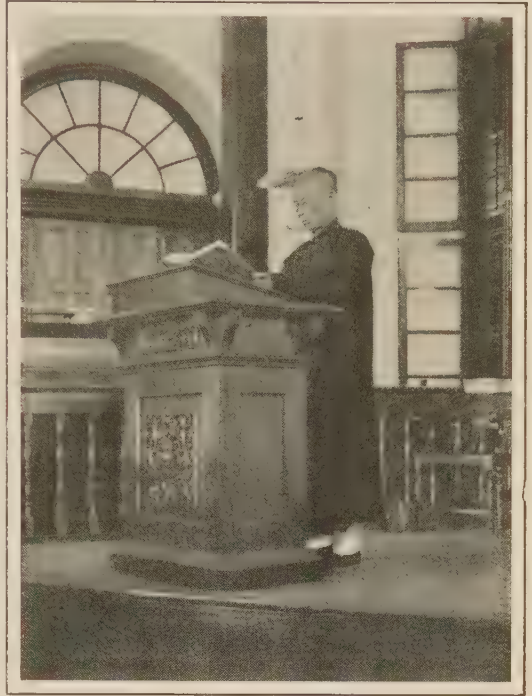
That part of Arabia which has been for some time under British control has much the same banking conditions as has India; however, in the interior the coin in general use is the Maria Theresa dollar or Austrian thaler and this coin is scarce. Before the war one hundred Maria Theresa dollars were equivalent to one hundred and thirty-three rupees. The price has been steadily rising and the thaler is now worth possibly one half more in rupees than it was three years ago.

The exchange situation today is a big item of expense to the mission boards and from present indications will continue to be bad until some time after the close of the war, when this question must and will receive complete readjustment.

The Situation in China

By Bishop James M. Bashford

CHINA has been full of unrest, of local rebellions, and of a deep division between the north and the south during the past year. Tientsin and North China have also suffered from most terrible floods, the aggregate loss of which will probably reach \$100,000,000. But man's extremity has been God's opportunity. There never was a time when the Chinese leaders have been more open to the gospel than during the past two or three years. Mr. Milton Stewart, through W. E. Blackstone, has made exceedingly generous contributions for the evangelization of the world during the past year, and considerable portions of these gifts have been administered in China through Rev. J. H. Blackstone. Seven large inter-denominational conferences have been held during 1917, and these conferences have greatly quickened the spiritual life and enlarged the spiritual vision of all who have participated in them. We hear of two men coming from far distant Szechuan Province to one of these conferences, returning to their work in West China as flaming heralds of the gospel. In this and in many similar cases the men who participated in the conferences have returned to their various churches and missions to hold similar conferences among their own people, and we are assured that the Christian forces of China have been mobilized for evangelistic work as perhaps never before in history. Rev. George L. Davis of the Methodist Mission reports an ingathering of over 700 members upon probation in Peking as the result of the evangelistic efforts largely put forth by the Chinese themselves. Rev. Harry L. Caldwell reports an ingathering of 1,700 members in full or upon probation as the result of the evangelistic efforts in the Yenping conference put forth by missionaries and Chinese through the aid offered by the Milton Stewart Fund. Mr. Caldwell brings further news of a large ingathering of church members through consecrated work in a primary station, consisting of a primary school and religious services conducted by the Chinese



CHINESE PASTOR IN HIS PULPIT

teacher and preacher in charge of the station. Bishop W. S. Lewis, who has just arrived from China bringing the good news of the spiritual awakenings, believes that the Hinghwa conference will make an even more favorable report, and still larger increase through evangelistic efforts during the past year than the Yenping conference has made. Exceedingly encouraging reports have also come of the deepening of the spiritual life among the Christians, and spiritual awakenings through the efforts of J. H. Blackstone, Mr. Buchman of the Presbyterian Church and others, from Nanjing and other portions of Central China. Upon the whole, from North, South, East and West reports of the deepening and of the spread of the spiritual life in China are received.

We learn also that China is participating to some extent in the world war in behalf of human liberty and in the interests of humanity against an autocratic

militarism. She has sent 300,000 men to France who are digging trenches and doing the heavy work so that the soldiers can devote their efforts more fully to their military duties, and additional men will go by the tens of thousands. We believe that if Japan and China stand shoulder to shoulder with the Allies, pouring out their treasure and their blood in the interests of freedom and humanity, they will win a seat at the council table of the nations and a recognition of the rights of the colored races, which will do much to insure a world peace during the remainder of the twentieth century.

Upon the whole, terrible as is the world war, we hope that out of it may come the destruction of the licensed liquor traffic through the nation and pos-

sibly throughout the world; a great decrease of the social evil; admission of women to the right of suffrage, thus enlarging the moral forces among the voters of Europe and America; a much greater recognition of the rights of the laboring classes and the larger participation of them in the government of the world; a much deeper, broader and more humane recognition of the rights of the colored races in America, in Africa and in Asia; and above all, that out of the sacrifices which the people willingly are making for the preservation of freedom and of civilization, there may come a far wider vision of the responsibilities of Christendom for the speedy evangelization of the human race, and after the vision will come fulfillment.

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Christianity Makes Rapid Progress in the Sunrise Kingdom

By James H. Franklin

AT the beginning of the great war many friends of foreign missions asked seriously what effect the conflict among so-called Christian nations would have on the attitude of the so-called non-Christian peoples who were being asked to accept Christianity. By reason of the broad outlook on the part of Japan's leading men, together with their disposition to investigate the religious thought as well as the institutions of the West and to judge a tree by its fruits, there was reason to fear that the Christian movement in that land might be seriously retarded in consequence of the great cataclysm.

On no mission field, however, has the progress of Christianity appeared to be less hindered than in Japan. The Union Evangelistic Campaign, plans for which were initiated in 1913, was begun in 1914 and has continued through the years of the war. While thoughtful men all over the empire began to question the value of Western civilization, the great conflict showed them afresh that the greatest forces at work in the world are spiritual forces and that world peace is dependent

upon world brotherhood, which can be deepened only with the moral and spiritual betterment of humanity.

While the claims of so-called Christian nations are seriously discounted in the eyes of many orientals, (and there is reason for it) interest in religion has been deepened rather than lessened. Confidence in ecclesiasticism and sacerdotalism suffers, but there appears to be an increasing recognition of man's need of the Eternal.

Men of wide experience feel that this is the day of days in Japan for reaching an inquiring people. The "Billy Sunday" of Japan has had a large hearing in the tabernacles and on the streets of his own country, and he has recently returned from a campaign among Japanese in the islands of the South Pacific. Mr. Kanomori, one of the very first converts in the modern Christian movement in Japan, is reported to have had as many as ten thousand people sign cards as inquirers in his work in the southwestern end of the empire alone, a few months ago. All over Japan he goes with the stirring mes-



WAYSIDE SHRINE IN KYOTO

Perhaps no class in Japan is more interested in hearing of Christianity than the students. A man with a real message can secure large audiences in the educational centers.

The progress of Christian thought in Japan is not widely understood in Amer-

ica. It should be remembered that the first evangelical missionaries reached that country about sixty years ago. So it has come to pass in the memory of men now living that Christianity, instead of being a despised religion and strictly prohibited by government edict, is today fully recognized, and many outstanding men believe that Japan must turn to it for moral and spiritual strength. At the time of my last visit to Japan a magazine article on "Who's Who in Japan" named three men, who, in the judgment of the writer, are the great religious figures in the country, and two of them are Christians, the third being a Shinto priest. The spirit of independence among the Japanese Christians has led them to assume self-support more rapidly than has been true in some other countries. Churches of a thousand members each, with Japanese pastors of large ability, are to be found in more than one center. Indeed, the Japanese are leading in the broader Christian movement in their land and the task of the foreign mission boards is to find men who can cooperate with such leadership.

In a single generation Christianity has been planted in the Sunrise Kingdom. At the same time, there is large need for Christians in America to cooperate with their brethren in Japan and strengthen their hands with a view to making Christ dominant in a most strategic nation.

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Growth of Democracy in India

By J. C. R. Ewing

WHEN, in August, 1914, the great empire of which India forms a part, was plunged into war, a wonderful response to the needs of the hour came from the ruling chiefs and the great masses of the people. That interest and sympathy has in general never flagged, in spite of the existence here and there of seditious attempts, fomented by the enemies of the empire.

In response to the appeal of Lord Hardinge at the outset, there was soon a great body of Indian troops in France and

in Egypt, and still later in East Africa and in Mesopotamia.

The mass of the people has stood loyally by the government, in spite of expectations to the contrary, which were entertained by not a few. Order has been maintained, and life and property have been as safe as in any part of the globe.

Missionary work has been continued with no interruption whatsoever except in the case of the German societies. It having been discovered that the representatives of these societies were taking an active part against the government

under whose protection they had long labored, it became necessary, after a time, to intern for the period of the war those capable of military service, and to send to their native country the unfit and the women and children. Much valuable work had been in their hands, and it has unquestionably suffered. On the other hand neighboring societies have devoted great effort and spent much money in the work of preventing as far as possible injury to the Church. The people of the country are certainly no less ready than in previous years to hear the message of the missionary.

Meanwhile a movement of great influence and significance has developed remarkable force. Realizing her importance to the empire, the country has within the brief period of the war, formulated demands for political privilege vastly more sweeping than could have been anticipated a few years ago. "Home-Rule" is the cry, and while the leaders in the agitation represent only a minority of the people, and while a multitude deplore any attempt to force the hand of the authorities at such a time as this, it must be acknowledged that the movement has attained dimensions sufficient to cause great anxiety to many.

Such anxiety is not due to any question as to the necessity for a large increase in the powers and privileges to be given to the educated class. The danger of the moment lies in the extravagance of the demands.

Perhaps the most extraordinary feature of the present condition is to be seen in the fact that those who claim to be the leaders of three hundred millions of people who are supposed to desire self-government and to be capable of managing such a government, have placed at their head, as president of the National Congress, Mrs. Annie Besant, an English woman, who in her career has been Christian, Malthusian, Hindu, Theosophist.



CUTTING THE SACRED LOCKS

Christian converts in India are required to cut these locks if their retention would involve compromise with Heathenism.

In spite of all this, it may safely be asserted that the great mass of the people are loyal, and see in the continuance of the English in India for many future years the one hope for the safety of the people and the economic welfare of the land.

The leaders of the government, both European and Indian, are by no means out of sympathy with the aspirations of the patriots of the day. But many of the country's best friends are keenly alive to the peril involved in such radical changes as are stirring the imaginations of a portion of the population.

We may trust, I think, to the combined wisdom of these Indian and European statesmen to find a way by which the progress which has been witnessed in the land during the more recent years of its history, may receive no such check as would inevitably follow upon the realization of the extreme demands now being made by many.

Let it be remembered that in all the years of her history India has never furnished to the Church a field of such opportunity and promise as she presents to her now, after three years of war, and the Church must be equal to it.

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THE gospel of Jesus Christ is as broad and deep as human need. It regards all the waste places of human life an unconquered territory for Christ!

—Clarence A. Barbour, D.D.

The War Brightens Prospects of Dark Continent

By Bishop J. C. Hartzell

AFTER three years of the world war, missions in Africa have not on the whole been greatly disturbed. Those in the four German colonies, now under English and French rule, have been taken over by American and English boards. These colonies represent only one million square miles, less than one-tenth of the continent. There will be no more fighting in Africa. Its 12,500,000 square miles with the exception of a little patch owned by Spain are ruled by the Allies. England and France rule two-thirds of the whole. All missionary work in Africa is in harmony with the governments and have their protection, and in some cases their cooperation.

During my last episcopal tour since the war began, to the mission centers in North, West, South, East and Central Africa, covering a period of seven months, I traveled over 25,000 miles from New York and back, and was under martial law all the time. The conditions were unusual and at times trying. At all mission stations which I saw, the spirit of heroic faith and consecration prevailed. Everywhere there were evidences of insufficient resources and more or less embarrassment in carrying on the work. But in every mission there was advance on one or more different lines.

The Church must rest secure on that foundation rock of faith, which has so often been tested through the centuries, that God not only lives, but will certainly make the wrath of man to praise him, and that in spite of all evil, his kingdom will advance. No Christian missionaries in the world abide more firmly in that faith than those in Africa. While large plans for advance must be held in abeyance, they are giving more thought and prayer to their work as it is; to organization, methods of efficiency and to their relations with neighboring missions and the governments under which they live.

This war means a new era for the native races of Africa. Their own Christian workers are rising to the situation, and entering more heartily into plans for greater efficiency and for larger coopera-

tion and financial help among their own people. The masses are more accessible. They know that some momentous movement is on, and want to understand it. The loyalty of the native colored African to his government, if it is just, and to individual friends whom he trusts, cannot be surpassed. He is a good soldier. As the continent has been divided up, the first work has been to train natives to police and defend the portions occupied. Today hundreds of thousands are either in the ranks as fighters or engaged in other necessary military service. Large units are fighting in Europe. France alone has especially honored over two hundred black Africans for bravery.

The war is bringing together in consultation and planning for the future the representatives of all Christian missions, notably in the three-days conference held in New York recently.

The loyalty of fifty millions of Moslems, nearly all under the English and French flags in Africa, and furnishing hundreds of thousands of soldiers in the world war for democracy, are marvelous facts. Moslem Arabs and Kabyles, Christian and heathen blacks, Hindus and white men of every faith are fighting side by side. This means less race prejudice, less religious fanaticism and more fraternal relations in the future in the work of Africa's uplift.



A MAN'S WORK

DR. L. E. SMITH of Benito, West Africa (Presbyterian Board), is holding the fort alone as far as the medical work is concerned. He writes: My little hospital now has 39 patients camping on the premises and this morning there were 50 at the prayer service beside the native preacher. I have 15 in the beds and on the floor, convalescing from surgical operations. Last month I treated 1,052 cases in the clinic and discharged 19 from the hospital cured. Performed 31 operations, 16 of them major. Had one patient for operation from 150 miles up the Congo, one man probably 80 years old who had walked 16 days to reach me. He fell exhausted one mile from the hospital and was carried in and I did a three-hour emergency operation.

In the Cradle of the Race

By John Van Ess



BRITISH ENDEAVORS TO ALLEVIATE THE FRIGHTFUL DESTITUTION IN MESOPOTAMIA

THIS war is accomplishing God's purpose. That purpose is the glorification of his Son. In the Moslem world the Son has been most conspicuously robbed of his glory, and it is reasonable to expect that there God will most conspicuously stretch forth his hand.

Of all the belligerents, Turkey has lost most in territory and more prestige, for that on which she prided herself most, the caliphate, has been snatched from her. Today Sherif Hussein, king of Hejaz, is by the majority of orthodox Mohammedans recognized as also the legitimate successor of the prophet, since he fulfills the two prime conditions of the caliphate, namely, he is of the Beni Koreish, and he has actual, physical possession of the holy cities of Mecca and

Medina. Sherif Hussein could not stand a day without the protection of the British flag.

But it is with Mesopotamia that we have especially to do in this sketch. The British flag flies today for six hundred miles up the Tigris and for an equal distance up the Euphrates. From the point of view of the kingdom of God, that is significant for the following reasons:

1. Fifty miles from Bagdad lie the two cities of Kerbela and Nejf. Kerbela is the burying place of Hussein, grandson of Mohammed. Nejf contains the tomb of Ali, his son-in-law. Here are also located the Mujtehidin, a kind of college of cardinals, who control the doctrines and conduct of all the Shiah sect of Moslems. They number ten millions, and form the vast majority of the population of Mesopotamia and Persia. To this sect belong also many millions of the Moslems of North India. Years ago a native prince died in India and left a huge estate, the proceeds of which were to be paid to the Mujtehidin of Kerbela and Nejf. The condition of the will was however that the payments were to be made through the British Government. It is easy to see that British interests and good-will will not be deliberately crossed by these self-same Mujtehidin.

2. Sixteen million acres of Mesopotamia will be irrigated immediately after the war. Of this, two thirds will be irrigated for pasturage. The population will be drawn from the Bedouins of the interior and made amenable to law and order.

3. The day peace is declared the trans-continental railway will be finished, connecting the Persian Gulf with Europe, placing Mesopotamia on the highway to India.

4. To make impossible any further Teutonic dreams of land-empire, a great Arab empire is even now in the making, which will be thrown athwart the continent from the Cilician Gates to the Persian Gulf. This Arab empire with Mecca and Medina firmly under British influence will be an efficient buffer state.

Is it fair to assume that this British in-

fluence will favor Christian missions? We can gauge the future from the past. A fair sample of British policy is India, where the government by liberal grants-in-aid lends countenance and substantial assistance to the missionary enterprise. This policy is already adopted in Mesopotamia where the American mission has met nothing but the utmost courtesy from the new regime, and is receiving substantial assistance too. In fact, in Busra the mission was asked to formulate the educational policy and to superintend the same, and the mission normal school is officially regarded as the only normal school. The mission can scarcely keep pace with the demands and opportunities placed before it by the government. Critics of the British quote the Gordon Memorial College at Khartum, and the policy in the Anglo-Egyptian Sudan as an instance of official favoritism

to Islam. Officials today recognize, and have recognized for some time past, that the policy was radically wrong, for the Anglo-Egyptian Sudan was the scene of the only sedition in the war, while North India, where Christian propaganda was fully permitted, remained loyal.

But missionaries ask no favors. They ask only an equal and a fair chance to preach, with guaranteed freedom of belief. These are now assured. Under Turkey, apostasy was treason against the State. In Mesopotamia, under the British flag today, the only great obstacle remaining is the human heart, plus the persecution which a convert's own family may inflict. But such are not unusual obstacles, in fact Jesus said we should all expect and welcome these, for they form the criterion of the living faith, and set in greater relief the power of him who will thus be glorified.

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Persian Mohammedans Moved by Christian Acts

By Frederick G. Coan

THE Presbyterian Board has been at work in Persia for the past eighty-five years. Today after over three years of terrible war, thousands of congregations are scattered, schools are closed, churches and other mission property lie in ruin, and millions have been massacred, while the wretched remnants of the martyred nations scattered everywhere, homeless, naked and starving, are refugees whose conditions beggar description.

Many a missionary too, remaining at his and her post, heroes and heroines of whom the world may well be proud, have laid down their lives in deeds of mercy and love, and in doing what they could to save their beloved people.

Were we to look simply on the scenes of ruin, and consider only the dead, we might well give way to despair, and feel that all was lost. But this is by no means true. Out of the very sufferings, and untold miseries of this great tragedy there are encouragements, lessons and opportunities that should give us all heart.

For one thing we can never forget that



FOOD DISTRIBUTION IN URUMIA, PERSIA

great martyr throng who died for the faith. This awful storm has been a test of their fidelity and loyalty to Christ and thank God millions have proved faithful witnesses.

Again no massacre or human cruelty has been able to crush the spirit of many who have suffered so terribly. They are wonderfully brave and patient in their suffering. I have heard many say: "Never mind what has gone, what we have suffered, if only such things are made impossible for our children in the future."

Will such things be possible again? Can the Allies be satisfied with any thing less than the freedom forever of the Christians from that Turkish rule which has so long been a disgrace and insult to the Christian nations? Many who have gone back to their homes, where all is ruin, are ready to begin again and rebuild, if only satisfied that they will be protected. All they ask is a fair chance.

I was riding by a ruined Armenian village one day when my Turkish guard stopped and began to curse. "Look at that," he said. "Three years ago we completely destroyed that village and thought we had exterminated its inhabitants. Here they are back again, rebuilding their homes, plowing their fields and gradually accumulating cattle and flocks. They can't be destroyed." I told him the reason was that they were God's people.

The Mohammedan has been made to realize as never before the great contrast between his religion of cruelty and revenge and Christianity with its spirit of patience, forgiveness and love, in not only the spirit of the Christians, but the great relief work that is being done for them.

I have heard Christians with streaming eyes asking God to forgive those who had so cruelly wronged them and outraged their loved ones, and Mohammedans standing by have walked away awed, and saying, "What kind of religion is this that enables them to ask God to forgive us?"

One case that has made a very great impression on the Moslems was when 1,600 Sunnees had fled from their villages on the return of the Russians thinking they would all be killed. After the army had passed on they were brought to the city of Urumia by the American

missionaries, housed and fed in a mosque until they could be sent back to their homes.

Thousands of Moslems who passed by that mosque and saw Christians feeding and caring for those who a few weeks before were destroying the Christian villages, looting their property and outraging and killing them were deeply overcome.

One ecclesiastic on whom I called said he was unworthy of a call, and ashamed of his religion, and using that deed as a text collected 1,000 toman, over \$1,000, for the relief of the poor that winter.

After the war a wonderful opportunity is going to be given the Church to go to the Moslems of Persia and Turkey, whose political power is, we hope, forever broken. Many have lost faith in their religion that has so failed them. They are finding a better gospel. Never has a greater responsibility been thrown on the Church than to meet the great challenge, and go to the "Gospel of the Sword," as they call their religion, with the Gospel of Love.

Surely the helping hand that America has extended to the millions of sufferers in Eastern lands, is going to break down much of the prejudice that has existed in many Oriental churches, and open them as never before to the gospel of Jesus Christ.

The fact that in the work of relief no difference has been made and no question asked as to creed or church, has made a deep impression. Common suffering has drawn very closely together those who differed before.

Three and a half years after the war began, far from finding themselves idle, the missionaries were never more busy, with more opportunities to reach thousands with the gospel who were never accessible before.

The great question we have to ask is whether the Church at home has the spiritual power, vision and consecration that will enable it to meet the unprecedented situation.

Here are millions, dark, ignorant, simple, religious, and very susceptible—hungry for the Word of Life. They will need thousands of missionaries to preach, not denominationalism, but the simple gospel of Christ.

War Service of Missions in Turkey

By George T. Scott

CALL to mind for a moment what you know of war and want and woe in Turkey during these three years. In Islam's Holy War you see the fiendish orgy of fanatic hate in the torture and attempted annihilation of the innocent "infidel." You shudder at the wail of wounded, dying, bereft Armenians, Syrians and Greeks, who "had trial of mockings and scourgings, of bonds and imprisonment: they were stoned, they were sawn asunder, they were slain with the sword." True to their high heritage, more than a million died rather than deny their Lord. Decimated by deportation, destitution, disease, death, the remnant of the Christian races is "wandering in deserts and mountains and caves and the holes of the earth."

The moan of tormented multitudes summoned the missionaries to new forms of service. Ignoring danger in loyal devotion to duty, three hundred competent Americans, "choosing to suffer affliction with the children of God," quietly went over the top of their thinly-manned, first-line trench, out into the awful havoc of No-Man's Land, rife with its wanton plunder, arson, rape, torture and massacre, its insidious typhoid, typhus and cholera. The distress signal of a defenceless, treacherously-attacked humanity was answered with a high heroism that makes America proud to claim the rescuers. They wrought "a national triumph."

Ex-Ambassador Elkus well says: "No words are sufficient to pay proper tribute to these self-sacrificing men and women for their splendid work." This Battalion of Life will receive Distinguished Conduct Medals when their "King shall say, Come, inherit the kingdom; . . . for I was hungry . . . thirsty . . . naked . . . sick and in prison and ye came unto me."

In the feeding, clothing, healing, helping, the mission yards, chapels, schools, hospitals, homes are stations of refuge and relief. Refugees have been redeemed from captivity and prison, and rescued from harem, mountain and desert; the most needy have been carefully listed and

frugally sustained to the utmost limit of inadequate relief funds. To insure a next generation, effort is made to save the orphans, 400,000 of them.

Along with this heavy war burden, the missionaries have carried what was possible of their regular duties. The strain of work, horror, anxiety and meager nourishment is tremendous and under it many have broken. Constant sight of butchered human beings drove two Americans insane, while twelve or fourteen fell before the attack of virulent diseases. For their supreme sacrifice, made in love to their Lord in the land of his birth, glowing stars of gold have been added to the service flag of God.

The missionaries' heroic response to the people's tragic need bears abundant and enduring fruit. The world sees the spirit of constructive service internationalized in foreign missions. The complete extermination of the Armenians and the incurable crippling of the other Christian races of the Near East have been prevented. The two million who have been saved are the hope for an enlightened future; the Levant has not lost its elevating leaven. The dominant Moslem population has learned unforgettable object lessons in the fearless, forgiving spirit of Christian martyrs and in the loving labor of the foreign emissaries of the Son of God. Bible Lands have witnessed again the living, sacrificial Christ.

One group of starving deportees, faced with the common option of death or of denial of Christ, sent delegates to ask help of the Church at Jerusalem; the latter could send no succor but only this message: "Be thou faithful unto death and I will give thee the crown of life"; this Church in the Wilderness is typical of myriads who have claimed the crown.

The blood of these martyrs was shed with a divine spirit that cannot die and will germinate and grow to bear a hundred-fold. When peace comes and the field is ready for reaping, let it not be said that "The harvest truly is plenteous, but the laborers are few."

The Balkans will be Open to the Gospel

By James L. Barton

WHEN we speak of the Balkans our mind goes back to Philip of Macedon, the father of Alexander the Great, one of the first widely-known citizens of the Balkan Peninsula. Then as we come down the centuries we can almost see the Moslem hordes as they endeavored to sweep into Europe across the Balkan Peninsula. One of the greatest Moslem armies was turned back, in its attempt to win Europe to Mohammedanism, by the Albanians of the Balkans, who gloriously defeated the advancing forces. Again in 1912 and 1913, and now in the present war, the Balkans have been rent asunder by martial strife. But we are not considering this subject chiefly with reference to its history but with reference to the relation of the kingdom of God to this blood-stained, conflict-tossed section of Europe.

The Balkan Peninsula is a land of nationalities, of languages and of religions. Mohammedanism dominates the south-eastern section while the Bulgarian, the Roumanian, the Serbian and the Greek churches hold separate and independent sway over other areas. The Albanians of the West are divided in their allegiance between Mohammedanism and formal Christianity. It is hard to find among Albanians any stalwart Mohammedans. At the present time the central powers dominate the greater part of the entire peninsula. Only a section of Roumania, Greece, the southern portions of Servia and Albania are outside of their domination. While the conservatism of the middle ages has held the Christians of Roumania and Serbia in the grip of tradition, there is every assurance that when the war storm has passed the eyes of the people of these countries will be open to the fact that in the great onward movement of modern civilization they

have been left woefully behind. Strange to say, the Albanians, the most backward people of all these peoples, if not of all Europe, were the second to plead for modern education and the institutions of vital Christianity. The Bulgarians were the first of the Balkan races to catch the spirit of the West and to shape their newly-created government on Western lines, with religious liberty, general education, and the spirit of progress dominating every department of their life. Never again can the Balkan Peninsula go back to its former period of exclusion and resistance against the encroachment of light and progress. Serbia and Roumania have been the most reluctant to accept the new in the place of the old, but we may be sure that this reluctance is being burned out by the present conflict and that while we anticipate a new Europe we have more grounds to expect a new Balkans, beginning from the Bosphorus and reaching across the entire country to the Adriatic Sea. There is no question of what the attitude of Bulgaria will be; the essential thinking of Bulgaria is Western and not Eastern. The leaders of Bulgaria, trained in mission schools and in the best institutions of America, will be safe guides for the new era. It will be impossible for Roumania and Serbia to hold their own in the face of the new conditions, unless they too seek and trust modern leadership, which will give place for religious liberty.

Already that part of Albania now under the Allies has called for and has received missionaries. We may rest assured that when peace is restored all parts of the Balkans will proclaim to the world that they are ready to displace the ignorance, superstition and bigotry of the past with the light, truth and liberty of twentieth century civilization.

Missions in
Latin
America

FOR the March issue of MEN AND MISSIONS, which will treat of the Latin American countries, Rev. S. G. Inman, D.D., has contributed an interesting and timely article on the new cooperative movement for church unity which is progressing so rapidly throughout these countries.

Field Activities

The Central Division

A VIGOROUS program of conferences, conventions and special missionary Sundays has been going on throughout the season in the Central Division under the leadership of Secretaries Michel, Bachelor and Beachler. Many inspiring meetings have already been held and a long list is scheduled for the next two or three months.



Kansas City

The outstanding event of the year in the Kansas City area will be the Kansas City Convention on February 21-24. Plans for this great meeting have been going forward for a number of weeks and a very large registration is expected. Mr. Ira W. Barnett is executive secretary for the convention and the influence of the meeting will no doubt be widespread. A strong list of speakers has been engaged for the convention insuring its success and power.



Pittsburgh Area

Mr. Burgess has made his first trip through the Pittsburgh area and reports encouraging response to the suggestion that conventions be held in several cities in Ohio. The dates and places will be given later.



The Northwest

A series of conventions will be held in Washington and Oregon in the following places:

Pendleton, Oregon	February 27-March 1
Walla Walla, Wash.	March 3-5
North Yakima, Wash.	" 6-8
Bellingham, Wash.	" 10-12
Centralia, Wash.	" 13-15
Salem, Oregon	" 17-19
Medford, Oregon	" 20-22



California

Conservation work is going on in the California cities where conventions have been held this season and plans are being inaugurated for an intensive campaign of missionary education and finance in sev-

eral other cities touched by the campaign. The accompanying cut will show how large a section of California was reached in the recent series of conventions held in that state.



Stewardship

Interest in the Stewardship Campaign is growing and plans are maturing for a great campaign. The Stewardship Commission had an all day meeting, Friday, December 28, and their report will be presented to the General Committee meeting on February 15. Extracts from this report and the salient features of the campaign will appear in an early number of MEN AND MISSIONS.



New York

On February 17-19, a convention will be held in Schenectady, New York, followed by a simultaneous every-member canvass of the Episcopal churches in Albany on February 17-24. Five county conventions are projected in Eastern New York to be held during the late winter. One-day missionary meetings are being planned in Binghamton, Syracuse, Albany, Buffalo, Rochester, Newark and Paterson.



MAP SHOWING LOCATIONS OF CONFERENCES ON THE PACIFIC COAST

Ways That Win

Reference Literature for Pastors

THE Congregational Home Missionary Society is planning to send a packet of selected literature to all the pastors of the denomination in the United States. The packets will be put up in convenient form for handy reference in the study. The new catalogue of the Laymen's Missionary Movement will be included in this unique and helpful collection.



Statistics of the Every Member Canvass

WE had hoped to present to our readers some statistics showing the number of congregations in the several communions that have taken the Every Member Canvass. It transpires, however, that in no denomination is an accurate record kept, and for less than half a dozen could a fairly reliable estimate be secured.

Correspondents were practically unanimous in stating that, in their opinion, the churches are gradually adopting this method of financing their local church and benevolent budgets, each year showing an increase in the numbers, with corresponding gains in financial returns.



Getting the Facts—Applying the Remedy

DR. FREDERICK A. AGAR, the efficient methods secretary of the Five Year Program of the Northern Baptist Convention, says that before beginning preparation for an Every Member Canvass he asks the official board of the church to make a careful survey of the worship life as well as the financial record of the membership of the church. He feels that such a preliminary study is essential to a true understanding of the situation and to the success of the work later undertaken. It is certainly scientific and Dr. Agar's success proves its value. He gives the following surveys of a certain church as an illustration:

Members on roll.....	416
Members resident	325
Average morning congregation	159
Average evening congregation	100
Average mid-week meeting attendance.....	38
Enrolled in Bible school	356
Average attendance school.....	176
Current expense budget.....	\$3,416
Beneficence budget	671
Subscribers to current expenses.....	149
Subscribers to beneficence	119

No money raised by fairs, suppers, etc.

Deficits have prevailed for ten years.

Deficits raised by public appeal at least once a year.

Bible school raises its own money.

Women's missionary money is included in the above amount.

No real effort has ever been made to secure support from non-resident members, only seven of them support the work of the church.

No action has ever been taken looking towards non-resident members taking letters to join churches where they now reside.

Current Expense Subscriptions on Weekly Basis.			Beneficence Subscriptions on Weekly Basis.		
No.	per week Am't	Total	No.	per week Am't	Total
1	\$5.00	\$5.00	1	\$1.00	\$1.00
1	3.00	3.00	2	.50	1.00
1	2.50	2.50	1	.30	.30
1	2.00	2.00	14	.25	3.50
1	1.50	1.50	5	.20	1.00
6	1.00	6.00	4	.15	.60
2	.80	1.60	33	.10	3.30
2	.75	1.50	51	.05	2.55
1	.65	.65	1	.03	.03
1	.60	.60	6	.02	.12
6	.50	3.00	1	.01	.01
1	.40	.40			
6	.35	2.10	119		\$13.41
3	.30	.90			
18	.25	4.50			
9	.20	1.80			
13	.15	1.95			
37	.10	3.70			
1	.07	.07			
34	.05	1.70			
4	.03	.12			

149 \$44.59

Loose collection,
average per
week 6.04

Total income per
week\$50.63

Total annual income for current ex-
penses\$2,632.76

Total annual income for beneficence.... 697.32

Loss on above from unpaid subscrip-
tions, average 7 per-cent

The foregoing tabulations are put in form to hang on the wall where they can be studied. The facts therein presented do not fail to arouse interest and awaken desire for improvement. At a glance it is seen that less than half of the *resident* members attend church and a like proportion contribute to the expenses of the church, a much smaller number giving to benevolences. Further study reveals some causes which may be remedied, and thus the church, coming to see itself *as it is*, begins to do something to produce a change.

Mr. Agar says that during the five weeks of preparation for the Every Member Canvass in such a church three lines of effort are followed:

1. Intercessory prayer for the large number of non-participating members.
2. Adjustment of membership.
 - (a) A definite effort to reach the non-resident members and secure request for transfer of membership or a definite participation in the support of the church work.
 - (b) Efforts to secure the attendance upon the worship life of the church of the 50 per cent. of the resident members who had been absenting themselves.
3. Thorough publicity amongst all the membership that in accordance with the dictates of love and obedience every member should be expected to give as God had proposed, of the first fruits of their time, energy, money.

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The World in Cleveland

CLEVELAND people just before Christmas had a chance to make the grand tour round the world, see the picture-land of Japan, get lost in the jungles of Africa, shiver in Alaska, spend some minutes in all the other fascinating places one dreams about, and arrive home in time for dinner at that!

Not the magic of Aladdin's lamp made these wonders possible, but the painstaking work which went into the arranging of the missionary exposition which was held in that city December 2-8 under the auspices of the home and foreign mission boards of all denominations and the Educational Committee of the Federated

Churches of Cleveland. The large central armory was divided into twenty booths, grouped around its walls. To each denomination was assigned one or more countries and in its booths presented not only its own work but the activities of all denominations in those countries. Missionaries now on furlough were in attendance daily to explain the exhibits to the crowds, give stereopticon lectures and keep things humming. From the opening to the closing there was never a dull moment, as the increasingly large attendance attested.

During the week denominational and general meetings were held daily to discuss vital mission problems, and many well-known speakers made addresses, among them Dr. C. L. White of the American Baptist Home Mission Society; Dr. James L. Barton of the American Board of Commissioners for Foreign Missions; Rt. Rev. Charles D. Williams, Bishop of Michigan, who told of his experiences in France with the Red Cross; Mr. Sherwood Eddy, associate general secretary of the International Committee of the Young Men's Christian Association.

There can be no doubt of the very real success of the exposition, only some particularly interesting features of which are here mentioned. It was a new venture for Cleveland, it was an illuminating one. The Church's new responsibilities and opportunities were set forth in a telling way which is bound to show results in the immediate future. The mission boards and federated churches of Cleveland and vicinity have been stimulated to a greater interest in the larger call to the nation for world evangelization.

A pageant entitled, "The Spirit of the Times" was a leading and attractive feature, and included as scenes: Over There; Keep the Home Fires Burning; The Spirit of America (Penn's Treaty with the Indians); America Giving Cuba Her Freedom; America Returning the Indemnity to China; and America, Champion of World Democracy.

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TOO much prosperity begets a spirit of sneering. And God will not have any sneering in his school. . . . When you sneer you are going down; when you sneer God is raising up a wind against you from the East and it will blow you away. —Joseph Parker.

A Practical Try-Out of Tithing

A SPLENDIDLY imposing church stands at the head of an important street in the town of Geneva, New York. It stands for an episode in the history of the town which proved almost a disaster but turned out instead a glorious inspiration to all Methodism.

In a burst of enthusiasm the Geneva people erected the



WALL STREET METHODIST EPISCOPAL CHURCH, GENEVA, NEW YORK

church three or four years ago, but when at last it opened its doors for service unforeseen circumstances had loaded the new building down with a debt of \$82,000. When the present pastor, Rev. Ralph S. Cushman arrived to take over the parish in 1915 the outlook looked dreary indeed. The total budget for debt, interest, current expenses and benevolences totaled more than \$200 a week, while the Every Member Canvass in this church which boasted not a single wealthy member, resulted in pledges of less than \$100.

But the very hopelessness of the situation spurred on the minister and a few men of the church most vitally interested. A meeting resulted in the Geneva Tithing

Movement which in nine months produced some astonishing results. First of all to be mentioned is the genuine religious revival within the church, and secondly the solving of the financial problem. If results outside this particular parish are taken into account there seems to be no limit to the campaigns whose inspiration can be directly traced to this origin.

"A Million Tithers in Methodism" is the gigantic but not at all impossible task now being put up to the churches by the Centenary Commission. Literature is being standardized and uniform pledge cards issued, while a correlation is being effected between the stewardship agencies in the Methodist Episcopal Church North and that of the South.

The results already accomplished through tithing are the best possible guarantee of success for this all-comprehensive

undertaking just getting under way. Take the first instance—the church in Geneva, New York. Here the entire budget was raised in nine months with \$2,000 to spare. The members of the church have paid during the current year for all purposes a total of \$26,000, while the church debt stands reduced from \$82,000 to \$50,000.

Inspired by such success, other churches in the Central New York Conference as well as in other conferences caught the vision of the Geneva movement and petitioned the conference for a definite drive for ten thousand tithers. This has already been completed in several of the districts, while others are now

in the midst of their campaigns. For all, one general plan is being followed, which has been carefully mapped out in detail. Briefly, the commission insists that there shall be in every local church a four weeks' educational campaign ending with a decision on the fourth Sunday. Later a follow-up program will be put on to reach the Sunday schools and Epworth Leagues, and to perfect a stewardship organization in every church. There is no reason why the tithing movement should be restricted simply to general church membership. The sooner the tithing habit

is formed the more fixed it will become. Therefore it is almost equally important to inaugurate such campaigns in the Sunday schools and young people's societies.

Out of the many reports which come from pastors telling of their particular experiences with the tithing movement, one is here given. It is typical of all:

Last year for the first time in many years Wall Street Church met its yearly expenses. It paid \$400 on an old floating debt and \$3,000 for other things. This was because one-fifth of our membership became tithers. We now have two-fifths tithers and are planning for two-thirds. Our laymen's team has already several dates.

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English Baptist Laymen

By Alec Tyler

Mr. Tyler is the secretary of the Baptist Movement in Great Britain and prepared the following article specially for MEN and MISSIONS. An effort is being made to secure reports from the movements in other lands. These have been seriously hindered by the war.

THE Baptist laymen of Great Britain are true to the spirit of the heroic founders of their missionary society. The dark clouds of the last great European war gathered thick and fast when Carey and his friends, by the formation of the Baptist Missionary Society, launched in 1792, the modern missionary crusade, and kept the flag flying throughout the twenty years of that tremendous conflict.

Within recent months, in the most strenuous period of the present world conflict, with their churches almost entirely depleted of men of military age, the Baptists of Great Britain have formed a denominational Laymen's Missionary Movement. Lt. Col. Sir Alfred Pearce Gould, K.C.V.O., M.S., a leading layman, has accepted the presidency of the movement, and a committee of men representative of various professions and businesses and of different parts of the kingdom have been appointed.

The aims of this movement are identical with those of similar organizations on

both sides of the Atlantic, and it is anticipated that it will be closely coordinated with the already existing National Laymen's Movement of England. With the younger men in the army, and the older men absorbed in national service, or overwhelmed with business claims and problems it is recognized that no vigorous forward move is possible until the conclusion of hostilities. The thoughts and efforts of the committee are accordingly being devoted to the preparation of plans and schemes, in order that everything may be in readiness at the psychological moment. These plans include the holding of conferences throughout the country, the promotion of prayer, the study of missions and the dissemination and preparation of literature. The movement, though maintaining its freedom, has the approval of the denominational missionary society, and is definitely out to win the adhesion of Baptist laymen to the cause of world-wide evangelization. The secretary is Mr. Alec Tyler, "Oatlands," Knighton Drive, Leicester.

New Catalog--Books--Reviews

Their Sacrifice

WE have a few more copies of the beautiful two-color half-tone picture, "Their Sacrifice," which was used on one of the covers of MEN AND MISSIONS last year. It is printed on heavy coated paper, suitable for framing. Size of the plate seven by ten inches. They may be had at half price, twenty-five cents, while they last.



A New Catalog

THE Laymen's Missionary Movement has just issued a new catalog of missionary literature which it is prepared to furnish. This catalog has a specially prepared index designed to make it easy for the reader to turn at once to the type of book he wishes to find. One of the most interesting sections deals with Missionary Libraries. These consist of a number of the best books on different topics such as "The Moslem World," "The Why and How of Foreign Missions," "South America," and "The Negro." The prices for these sets are extremely low, and are made possible through special arrangement with the publishers. They present, therefore, an exceptional opportunity to Sunday schools, public libraries and others to secure valuable additions to their collections.

To give some idea of the scope of the literature which may be procured from the Laymen's Missionary Movement, 1 Madison Avenue, New York City, the table of contents is here given:

Pamphlets

- General
- Prayer
- Stewardship
- Methods of Work
- Laymen's Missionary Movement and the World
- Missionary Program

Books for Laymen

- Longer Courses for Reading and Discussion Groups
- Home Missions
- Foreign Missions
- Shorter Courses for Reading and Discussion Groups
- Reading Books on Timely Subjects

For Men in Churches of Large Towns and Cities

For Men in Churches of Small Towns and the Open Country

For Men of All Churches. Including Books on Efficiency, Finance Methods for Church and Sunday School

Important Year Books and Reports

Miscellaneous Books

Missionary Libraries

Missionary Charts and Maps

Men and Missions—The Layman's Magazine



The Manual of Inter-Church Work

A SUBJECT today vital to churches and general public alike is the movement for federation and union of religious denominations which are now duplicating effort and losing efficiency in identical territories. The world in 1918 is not in a mood to look tolerantly on church division because of creed and dogma. It is in a mood to recognize what vast good a united church can do for human beings who never needed help more.

The publication, therefore, of "The Manual of Inter-Church Work," by the Commission on Inter-Church Federations of the Federal Council of the Churches of Christ in America, is particularly opportune. The first of its kind, it may well prove a model for the literature which is sure to appear as this movement gains wider favor. Two main divisions mark the book, about half its pages being devoted to authentic data as to what has already been accomplished for church federation, while the other pages outline plans and programs which will prove inspiring to those communities which are still struggling on the way.

Comity, Community Evangelism, Home and Foreign Missions, Social Service, Religious Education, Religious Publicity, International Justice and Good Will, Principles and Methods of Organization, are the titles of chapters which are the result of research work conducted by specially appointed commissions during the past year or more. Each represents, however, ideas and facts gathered from a very wide field and covering a much longer space of time, for the com-

missions went far abroad in their quest for information.

These reports were all collected and presented at a Congress held in Pittsburgh, October 1917, which was attended by 502 delegates from thirty-two different denominations. They appear here as they were finally amended and approved by the Congress, with a stirring introduction by Mr. Fred B. Smith, and edited by Mr. Roy B. Guild, executive secretary of the Interchurch Commission.

It is the last word and the first textbook of the increasingly powerful movement for church union and so should receive the careful attention of everyone, laymen and clergy alike, who wishes to keep abreast of the times. It can be procured from the Federal Council of Churches, 105 East Twenty-second street, New York City. Cloth, 60 cents. prepaid.



Books of the War

SOME people refuse to read anything about the war because of the heartache and depression which a recital of the awful details causes. Others seem eager to read everything that appears although it would be impossible for any one person to compass a tithe of the literature that is appearing, on every phase of the mighty conflict. Since one cannot read everything, it is well to select with care. All, even those who are inclined to turn away from these stories, should note one book that has recently appeared, "The Cross at the Front,"* by Chaplain Thomas Tiplady of the English forces in France. A small volume, it consists of a series of sketches written at the time the several events took place. These sketches let one into the life of the trenches, behind the lines, in the hospitals, on the march, as few others have done. The very soul of the men is revealed, as the genial, tactful chaplain takes you into his and their confidence regarding things spiritual and otherwise. It is a frank, wholesome, inspiring book and should be read by every enlisted man and his friends. Give a copy to the soldiers you know. They will enjoy it.

* The Cross at the Front. Fleming H. Revell Company. Cloth, \$1.00.

The New Armenia

NEW ARMENIA has come to the Kingdom for such a time as this. Its able editor, Dr. Arshag Mahdesian, is helping America to understand and appreciate the qualities and possibilities of his race. In the day of readjustment which must come after the war this periodical will be found to have had no little influence upon public opinion. Miss Emily Johnson, a writer in the November issue, has this to say of the Armenians:

The chief characteristics of Armenians are, first of all, their love for their country; then their devoted family life which is the admiration of those privileged to be admitted to their home circles; and their optimism, which helps them to soar quickly above their worst troubles. These traits and their church have kept them a nation, and one feels confident that their opportunity as a civilizing element in the East must come, though as a people they are scattered over every continent. In one of Lord Acton's essays he mentions Poland as a soul wandering in search of a body in which to begin life anew. The simile applies also to Armenia.



The Syrian Review

THE SYRIAN REVIEW has made its appearance. Its announced purpose is "To interpret the best and highest in American civilization to the Syrians and in the Syrian civilization to the Americans." Miss Caroline M. Holmes and a group of prominent Syrians are responsible for this venture which we trust will be successful and result in a permanent publication. It should be in every library and on the reading tables of all who are interested in the great pending problems of the Near East. There is an entire section of beautiful pictures of Syria, which give one a fine idea of the country.

This first number contains articles by Phillip K. Hitti, Ph. D., of Columbia, one of the most scholarly Syrians in America; Fuad I. Shatara, M.D., president of the Syrian Educational Society; Mr. Joseph W. Ferris, on the work of this society which is composed of a group of young men, graduates of American colleges and of the American College in Beirut, Syria. There are also articles by Professor George L. Robinson and others. Published at 1 Madison Avenue, New York City.

Some Little Known People

The Dinkas

THE Dinka belles not only powder their noses when they want to dress up, but smother their entire black bodies in ashes to a startling whiteness. The feminine custom of this tribe living along the White Nile in Africa is practiced by the men also. These people constitute one of the most primitive tribes in the region, living by raising cattle and on what the land provides them. Their language is the Bor dialect and curiously enough, though practically none of the Dinkas are Christians, a translation of Luke's Gospel was written in Bor more than half a century ago by some Catholic priests. However, according to recent accounts the medical missionaries are doing good work in the region and so gaining a foothold for Christianity. A strong leadership is needed to enable Christianity successfully to withstand the attacks of Mohammedanism made through the traders who come from Khartoum or Omdurman. Today the Christians are being outnumbered and outpaced.



Who Are the Nupes?

WORD reaches us that "A Nupe grammar has recently been published in England." An interesting bit of information! But—who are the Nupes?

They constitute one of the oldest and last of the tribes to be subdued in Northwest Africa. The Nupes were finally conquered by the British. Their country became part of Nigeria, whose territory it increased by something like sixty-four square miles and added to its population about 150,000 persons. For many years it was believed the Nupes had no literature of their own, but lately there have been discovered songs and religious poems written in a corruption of Arab characters, the Aljemi. These productions date back more than a hundred years, and it is believed were inspired by Mohammedan priests, for they contain distorted although unmistakable Moslem doctrines.



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A DINKA "BEAU"

Kroos Make Good Crews

THERE are several different ways of spelling the name of a certain people who live on the west coast of Africa, and who have come into quite close relations with Europeans. They are called variously Krumen, Croomen, Krus, Kroos, or Croos, but however one spells their name, the sound is amusingly similar to their chief occupation—shipping as crews on European merchant vessels trading along the African coast. They were the first of the African tribes to venture on the white man's ship and into his domain, but they have kept their independence to an astonishing degree.

These people have established a reputation for keeping to themselves and minding their own business in a steady, industrious way. When they save a competency they go back to their home "somewhere" along the coast of Liberia and live in regal state for the rest of their days. Today many have progressed from the class of ordinary seamen to being themselves traders and shipping agents.

Students in War Council

By W. B. Millar

“WHAT students have ever fallen upon such eventful times as those here gathered. We are meeting on the world field, on supra-national levels. We are living and thinking and working here for the greatest purpose that ever brought men and women together in council.” With these words John R. Mott opened the Ninth Students Volunteer Conference at Northfield, Mass. on January 3.

During the four intense days of the gathering a profoundly impressive program was presented. Challenging and appealing facts of the world crisis were marshalled by notable speakers at every platform meeting and individual responsibility and privilege pressed home upon the delegates, who were moved by a new determination and desire to devote every power to the accomplishment of the great task set before them.

The World Our Field; The World Need—Our Responsibility; The World’s Evangelization in Our Generation—Our Duty and High Privilege—these were the background of every picture presented to eye and ear, and never was there more ready response. To humbled hearts was the truth brought searchingly home that had even a tithe of the devotion of time, life and treasure been given to the carrying out of the Master’s last commission,

all of this woeful holocaust need not have been visited upon the world.

The spirit of the entire body of students was fitly voiced by one of their number, who said, in one of the meetings devoted to student volunteer testimonies: “I have given my life to Africa; her need of all the world is the most appealing to me. But if now I am called to my country’s service I go willingly and gladly. What more glorious than to give one’s self to the great purpose for which the Allied nations are contending? When it is over, if I return in sound body I will then go to Africa. If I return maimed I can still devote my crippled powers to the glorious cause of missions in some way. If I die out there on the reddened battle-field, I shall meet my Master face to face and I can say, “I gave my life to Africa, but it went out in France.”

A fitting climax came in the last meeting of the conference, when in moving power the Supreme figure was held up and his claims upon life were pressed home in his own words—“Be Ye Perfect,” and the response “I can, I ought, I will,” came from hundreds of awakened students, who went their several ways, after the close of the last meeting, with the high resolve “Master, I will go with you wherever you go.” Northfield has renewed the strength of hundreds.

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Missiongrams

Lest We Forget.—Let us not forget that in this hour the church of Jesus Christ has a task all its own. Most of the things we have been doing are but the preparation for our task, which is yet before us: to bring the nation to the sense of the Infinite and the Eternal, to bring the Church herself to the profound consciousness of her impotence to heal the nation with the virtue that goes out from her as she stands in the plain with her Master, unless with him she has continued in the mountain during the night, and entered into the consciousness of his unceasing prayer. Let us not forget the nation’s soul.—*Executive Committee of the Federal Council of Churches.*

Best Men Needed.—Last month we printed an extract from the letter of a lay missionary in China in which are given the necessary qualifications for teachers in the mission schools. The standard seemed very high, almost that for a super man, but evidently the lay missionaries are not alone in desiring to get the very finest type of man for work in China.

Bishop Graves of Shanghai states the position of the clergy in this respect, and pleads for better men: “Now that our Chinese clergy are so well educated,” he says, “only the best men are of any use to us; men who can organize and who can be the teachers and advisors of the Chinese.”

If inefficient, poorly equipped foreigners go to China and attempt to work as leaders of the Chinese, the native clergy will feel themselves superior, and will be sceptical of any good coming from such feeble instruments. It is very much the duty of the Church in the West to send its best to the East.

Where the West Begins.

"Out where the world is in the making,
Where fewer hearts with despair are breaking,
There's where the West begins!
Where there is more of singing and less of sigh-
ing,
Where there is more of giving and less of buy-
ing,
And man makes friends without half trying,
There's where the West begins."

In One District—A century ago Henry Martyn, the famous missionary, was so discouraged that he is said to have written that if he ever saw a converted Brahman he would count it as greater than a resurrection from the dead. From all classes, including Hindus, we have averaged

over 35,000 baptisms yearly for the past five years.—*Exchange*.

Her First Patient—My first patient was a little boy who had cut his hand terribly while cutting grass. Just by accident I happened to see it. It was sealed with a sort of sealing wax and a string tied around his wrist, to keep the poison from going up his arm, I was informed. With a liberal use of medicated soap and some adhesive to keep the parts in apposition and by prayer, he was soon discharged as a patient. I am sure any foreigner would have lost his arm.—*Miss E. C. Meyer, Paotingfu, China.*

They Come.—The English and American Societies have alone received during the last five years on an average of 7,000 per month into the Christian Church. Add to these the remaining societies, and there will be little doubt that 10,000 per month have been received during the last five years into Christianity, through the Mass Movement. This movement has doubled in volume during the last five years.—*Mass Movement (In India).*

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